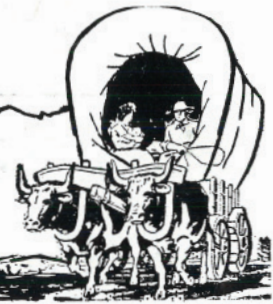


THE Pioneer



VOL. 19

MARCH-APRIL, 1972

NO. 2



A spire is a tapering or analogous pyramidal construction surmounting a tower; the climactic decorative architecture on buildings of religious worship. The connotation is that the spire points upward and heavenward. Spires generally are works of architectural splendor. Two such, readily recognized as Mormon symbols, are shown in this photographic masterpiece. They are from the Mormon Hemisfair Building at San Antonio, Texas in 1968.



The President's Message

By Verl G. Dixon

Salute To Sierra Chapter

RESTORATION of the historic Mormon Battalion Cabin at the James Marshall Gold Discovery Park at Coloma, Calif., by the Sierra Chapter, provided the perfect example of an SUP project, both in the type of activity and in the splendid manner in which it was culminated. Dedication of the cabin on Jan. 23, was indeed a gala occasion and a red-letter date in the history of our national society. It was a joy and a privilege to attend.

Every phase of the observance was handled with precision and promptness. The proceedings were given added prestige and authority by the California State Parks people whose official support was greatly appreciated.

The building, restoration and identification of historic landmarks is an integral phase of SUP chapter existence. This is one program in which results are distinctly impressive because they are visible to so many for so long. They endure throughout the years as reminders of deeds of sacrifice, faith and devotion.

In the incidence of the cabin dedication, a spiritual aspect also was clearly in evidence. The devotions and contributions of the Mormon Battalion were once more brought into focus on the pages of western history. Battalion members postponed return to their loved ones, then located mostly in their Promised Valley in the Rocky Mountains, to remain awhile in California where they could have profitable employment. They sent their earnings to help finance settlement in their new but yet barren land.

This was a most significant contribution. The "Saints" were in dire circumstances having left their belongings in Nauvoo whence they had fled before the angry mobs. Pres. Brigham Young saw in Pres. Polk's proposal to send a battalion of the harassed Mormons to help with the Mexican War in the California area, an opportunity to obtain funds from the soldiers' pay to help buy needed food and supplies for the great migration.

Pres. Young further saw in the project an occasion to prove the loyalty of his people to a government that had failed miserably to protect them in their terrifying persecutions.

It is to be hoped that the accomplishments of the Coloma dedication—its contribution to history, its token of appreciation for the sacrifices made and its tendency to hold chapter members together in the bonds of service and fellowship—will spread to all our chapters to the end that we may more completely express in action, as well as in words, the lofty idealism of the Sons of the Utah Pioneers.



Typical of the first permanent homes built by the Mormon Pioneers are the one-room adobe with a large fireplace. The lean-to at the back was built of adobe, of willows, or of poles. Lumber for roofing and other essentials was scarce and expensive. (Photo courtesy Utah Historical Society.)

Thoughts From Liberty Jail

THE THINGS of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

Joseph Smith, Jun.
Liberty Jail, Clay County, Missouri
March 25, 1839
* * *

IN MEMORIAM

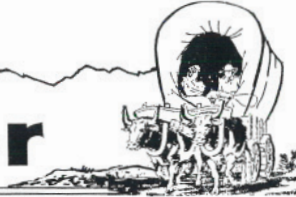
*A sleeper lies beneath this stone;
A sleeper gone to his last home;
He slept in life and now in death,
He sleepeth still for want of breath!*

—Tombstone in Farmington, N.J.
* * *

WATER POLLUTION, AS OF 1870—An old writer has said that cleanliness is next to godliness and a good many people now think it is a part of it. But where is a possibility of attempted cleanliness being something very opposite. We have every reason to admire the pure streams that gush from the beautiful canons and gurgle down to our sidewalks.

However, it is not so pleasant to those who reside in the south and west parts of the city when the dwellers nearer the mouth of the streams wash bedsteads, buggies, tubs and other articles in them, or allow pigs to take their ablutions therein. Don't defile the water near the head of the streams. Bugjuice isn't pleasant, nor even the grease and dirt off buggy wheels. (*The Salt Lake Herald*, June 15, 1870 as quoted in the *Utah Historical Quarterly*)

THE Pioneer



Pioneer Ponderings

BRIGHAM'S MARITAL DISASTER—Ann Eliza Webb, a 26-year old divorcee with three children, "Wife Number 19" was the cynosure in Brigham Young's best-known marital disaster. They were married in 1868 and three years later she filed for a divorce.

Eliza asked \$1,000 a month alimony while the case was pending and a settlement of \$200,000, claiming Brigham's income was in excess of \$40,000 a month. The judge decided on \$500 a month alimony pending final action. Pres. Young voiced vigorous objection and Judge McKean ruled him \$25 and ordered him to spend a day in jail.

By thus ordering Brigham to pay alimony, McKean in effect, recognized the legality of plural marriage which posed a problem for those opposing polygamy. As it worked out, McKean was removed from office five days after this ruling and his successor Judge David B. Lowe ruled that there had been no legal marriage; therefore there could be no divorce which turned out to be the final decision although the case dragged through appeal courts until just a few weeks before Pres. Young's death in 1877.



THE JOHN NEFF GRIST MILL—One favorable event in the sojourn of the Mormon Pioneers at Winter Quarters was the operation of their grist mill on which many men of the camp had labored so long and faithfully. A note in the Journal-History under date of Mar. 19, 1847 announced that "the mill commenced operations this afternoon and ground 11 bushels of corn per hour and performed in a smooth manner."

Five days later Willard Richards reported that "Pres. Young has sold the mill to Brother John Neff for \$2500 which enabled Brigham to pay the debts on it." Pres. Young, who was going West and had always been scrupulous about the payment of debts, felt that it was best to sell the mill to Brother Neff, who was an expert miller and could look after the needs of the Saints very well indeed."

(ED. NOTE: This is the mill around which Bishop Neff established the East Mill Creek community in the southeast Salt Lake Valley.)



WATCHMAN, HOW GOES THE NIGHT? "Hank," ordered the old pioneer farmer down on the Lake Road, a couple of miles from town, "all the clocks in the house run down while we were up in the hills cutting wood. Hop on Old Baldy and ride to town and find out the time of day."

"Sure, boss," replied the hired man, "but I ain't got a watch to bring the time home with. Got one I could borrow?"

"Watch! Watch! What d'ye need a watch for? Just write it down on a piece of paper?"

Pioneers Would Call It Paradise

FROM THE magnificent, towering 26-story new Church Office Building at 45 East South Temple St. the viewer gets a new look at beautiful downtown Salt Lake City. A native Utahn who has been away for 12 years, took in this stunning view the other day and could scarcely believe his eyes as he noted the changes that have taken place in his old home town. He wondered what the Mormon pioneers would say today, if they could catch a glimpse of the Great Salt Lake Valley, as they did 125 years ago.

The rest of us hurry by the Hotel Utah, Kennecott Building, the Alta Club, the Metropolitan Hall of Justice, First Security Bank Bldg., the Municipal Library, the new Penney Co. Office Building and half a dozen new towering apartment houses, scarcely noticing.

If Brigham Young, who laid out this city, could have been here while these imposing edifices were going up, or could stand by and watch the construction now going on for the vast ZCMI Business Center on Main St. he would have marveled at the parade of revolving trucks, the mighty pile-driving hammers driving pillars into the earth, the lofty horizontal crane lifting tons of steel into place and no man around carrying a hod up the ladder.

Our neighbor's teen-age boy, with an old jalopy which he bought for \$150 borrowed from his dad, darts and dashes about in what would have been a luxury carriage to the pioneers. Compare this old heap to the springless coach which Louis XIV had to jolt along in, as he held his gouty foot; or the fancy sled in which Catherine, the Great skidded across the Russian snow, stopping every two or three hours to rest her horses. History has it that Napoleon used a light carriage in his 312-hour dash from the Russian border back to Paris, the run of the century at seven miles per hour.

To these three, the youngster's venerable vehicle with its speedometer set at 60 mph, heater, radio, white-wall tires and spring suspension, would be worth half a kingdom.

What would a modern dime store look like to an ancient Egyptian with his huge ear-rings, or an Ethiopian with his immense nose-rings and bracelets, And don't you think Cleopatra wouldn't have traded half a dozen barges for as many bottles of perfume from a modern cosmetics counter.

The kid from the slums gets better medical care than did Prince Albert. A shot from a needle makes him immune to plagues that used to kill millions.

There isn't anything in material goodness that we haven't got and in abundance. We have luxuries and comforts undreamed of by the princes and potentate of yore. Why then are we so discontented and unhappy? The pioneers, if they could see us now, would think we are living in Paradise.

Passing of a Great And Beloved SUP Leader

By Les Goates

Of some men who have risen to renown, it might be said that they have won much esteem but little affection. Of others it might be said that they have been loved more than they were esteemed. But of Thomas Matthew (Mack) Woolley whose recent passing brought deep sorrow to the entire membership of The Sons of the Utah Pioneers and countless others, it can be said that he won both love and esteem in equal and overflowing measure.

For many years the executive secretary of SUP, "Mack" carried on the business end of the organization with meticulous detail and promptness. He knew more members than any other officer or member. In the distribution of materials to them by mail, he always enclosed a personal note of praise and appreciation.

The generosity of "Brother Woolley's" spirit was outstanding. Far beyond his personal strength, especially the past two years, he gave of himself to the needs of others. He had a depth of insight of which he himself seemed unaware, it all came so natural. He never lost his feeling for the elderly SUP members and their passing affected him deeply. He would re-

port their demise to the editor of The Pioneer, provide an obituary and attach a note saying something good about "the dear departed" as he referred to them.

Our worthy society, having now to function without its bulwark and its inspiration, realizes now that "Mack" Woolley has left us—not only grief, but a deeper appreciation of the nobility of his character and the quality of his devotion. In his quiet, dignified manner, he has helped us all to see that from the lowest level of living, to the loftiest, the great distinction is still between right and wrong.

The natural kindness of Mack Woolley, his gentleness, his ready comprehension, his flashes of humor and his purity of motives; these, like his humility and his friendly dignity—we, his "brethren" in the Sons of Pioneers, shall not forget. And we will miss greatly his fine column in this magazine "How They Got The Name: Picturesque Places In The West."

Our profound sympathy goes to his devoted companion Wilda, his bride of more than 50 years ago and to his outstanding family. They surely must find sweet consolation in the knowledge that their husband and father was and still is, a true nobleman in the commonwealth of God.

Chapter SUP Eternal

Thomas Matthews Woolley

Thomas Matthews (Mack) Woolley, 77, executive secretary of the Sons of Utah Pioneers, former president of the Salt Lake City Chapter and guide at the Utah Pioneer Village, died Jan. 18, 1972 in a Salt Lake City hospital of complications following surgery.

Mr. Woolley was known mostly in business circles as an accountant with General Electric, a position he held for 44 years.

He was active in the Boy Scouts of America with local troupes and in the national organization. He served as scoutmaster, district commissioner and district chairman for a total of 16 years. He held the scoutmaster's key, the Silver Beaver and received

a number of awards for outstanding work with boys.

Mr. Woolley was an active member of The Church of Jesus Christ of Latter-day Saints, having served as superintendent of the YMMIA and secretary of the Liberty Stake High Priests Quorum among other positions.

A native of Centerville, Utah, he was born April 16, 1894, a son of Lorin C. and Sarah Ann Roberts Woolley. He married Wilda Cook on May 5, 1915 in the Salt Lake Temple.

Survivors include his widow; two sons, Calvin C., Keith C., both Salt Lake City; 14 grandchildren; 20 great-grandchildren; and the following brother and sisters, Miss Gwendolyn Woolley, Las Vegas, Nev.; Calvin R., Mrs. Farrell (Olive) Coombs, both Salt Lake City.

Funeral services were held Jan. 22 at 260 East South Temple St. and burial was in the Centerville Cemetery.



Thomas M. (Mack) Woolley
... beloved SUP executive

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Sons of Pioneers Tribute To Thomas M. Woolley

To: Sister Wilda Cook Woolley, and family:

The members of the National Society of the Sons of Utah Pioneers deem it fitting and proper that they express to you, their love, respect and sympathy at this solemn occasion, in the passing of your beloved husband and father, Thomas Matthews Woolley.

The members of this organization will long remember, and are truly grateful for, the years of devoted service that he gave this organization as its Executive Secretary, and the counsel and advice that he gave the Executive Board from year to year in connection with the affairs of this organization.

He typified the true spirit of the Utah Pioneers in many ways in hard work; in striving always to keep alive the heroic and noble spirits of our Pioneer fathers and mothers; and in helping to preserve for posterity the wonderful ideals and faith promoting experiences in the lives of the Utah Pioneers.

Undefiled Character

Brother Woolley has given years of his life in striving to build upon the foundation established by the Pioneers, including those eternal virtues of devotion to God and to this great land of the United States of America; in exemplifying integrity, honesty, loyalty and unwaivering faith that right and truth shall prevail and that a pure and undefiled character is of paramount importance.

Brother Woolley was an honorable man. He demonstrated that throughout his service to our organization. As the great bard William Shakespeare so beautifully wrote, "Mine honor is my life; both grow in one; take honor from me and my life is done."

Another beautiful phrase that is so applicable to Brother Woolley's life is taken from the pledge of the Boy Scouts of America from which organization he received his Silver Beaver Award, "On my honor I will do my best."

A Noble Christian

We salute Brother Woolley as a noble Christian and a devoted Son of Utah Pioneers. He believed that if a man dies, he shall live again. Our great latter-day Prophet, President David O. McKay, has beautifully given us the assurance of life after death, in his immortal statements about the risen Christ: "Truly He lives, the resurrected and glorified Being, and since He lives, so do our departed loved ones, and so shall we."

In Christianity Brother Woolley and his family have found eternal joy and a fountain of great strength and security. As one great English Historian has said concerning Christianity: "The real security of Christianity is to be found in its benevolent morality; in its exquisite adaption to the human heart; in the facility with which it accommodates itself to the capacity of every human intellect; in the consolation which it bears to every house of mourning; and in the light with which it brightens the great mystery of the grave."

—Macaulay

Debt of Gratitude

We are deeply grateful for all the devoted service that Brother Woolley gave to our organization throughout the years. To him and his lovely wife, Wilda, and the family, we give thanks and our love. May our Heavenly Father bless them with His peace and His love. May we, when our time comes to pass from this life into eternity, be accepted by our Heavenly Father into the Church of the First Born in the Celestial Kingdom, we pray in the name of Jesus Christ, Amen.

THE NATIONAL SOCIETY OF SONS OF UTAH PIONEERS

By: Verl G. Dixon, President

Prepared by: J. Rulon Morgan, Judge
at the request of President Dixon

Our Historian's Tribute

Every week-day for many years, until recently, this SUP historian has called T. Mack Woolley, our late-beloved executive secretary, on the telephone at his Pioneer Village office. He always ended our conversation with a kindly, gracious "thank you." Sometimes he would chastise or correct something this writer had written or said, which criticism was usually deserved, but Mack did it in such a gracious manner, it left no sting of rebuke. Aware of all my idiosyncrasies and shortcomings, he seemed to appreciate all that I was trying to do and always felt that he still liked me.

We are all going to miss "Mack" Woolley very much. He was a great business manager, a deep-delving historian, a fine editor and a true Chris-

tian gentleman. It is my sincere hope and wish that "Mack" will save a little corner for me up there where he has gone and that I may someday join him and those several other wonderful SUP brethren who have so recently departed this life.

Wilda Woolley will always be remembered by us SUP devotees, for her tremendous support and helpfulness to her noted companion. She worked side by side with Mack in many projects, particularly with the addressing and mailing of the magazines. She knew just what needed to be done and how to do it. We extend to Wilda our deepest sympathy and love and pray that time, to some extent at least, will heal the vast vacancy in her heretofore happy life.

—Harold and Martha Jenson

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Chapter Eternal

Earl William Dahl

Earl William Dahl, 74, member and former president of the Buena Ventura Chapter, Sons of the Utah Pioneers, died Dec. 24, 1971, Syracuse, Utah, of a heart attack. He was chapter president during the year 1970. He was also a charter member of the Syracuse Lions Club.

Mr. Dahl engaged in farming and livestock raising and at the time of his death he was president of the Davis and Weber Canal Company's west branch and had served on its board of directors and as secretary and vice president. He had been also a state and federal fruit and vegetable inspector for many years.

An active member of the Syracuse LDS Ward, Mr. Dahl had served in the ward bishopric for many years, and had been chairman of the ward finance committee also. He had been a High Priest group leader in the North Davis Stake for 12 years.

Mr. Dahl had been a home visiting teacher for 53 years and had taught in the Sunday School and also the YMMIA of his Ward.

He was born Aug. 22, 1897, in South Hooper, the son of John Wal-fred and Alma Lovisa Nilsson Dahl.

He was married to Evaline Thur-good on April 2, 1919, in the Salt Lake LDS Temple. The couple made their home in Syracuse since their marriage.

Surviving are his widow of Syra-cuse, and five sons; Lloyd E. Dahl, Verl T. Dahl, and Van T. Dahl, all of Syracuse; Sheldon T. Dahl, of Davis, Calif.; and Devon N. Dahl, of Fountain Valley, Calif.; a foster daughter whom he had reared, Mrs. Pat (Hazel) McDonald, of Farming-ton, New Mexico.

He had 21 grandchildren, and two great-grandchildren, one brother and two sisters; Ray A. Dahl, Miss Alma C. Dahl, and Mrs. Mary L. Abrams, all of West Point.

Funeral services were held on Tuesday at 1 p.m. at the Davis North Stake LDS Stake Chapel, in Syracuse. Bishop David Lawrence Cook, officiated.

Interment was at the Syracuse City Cemetery.

Aaron U. Merrill

Aaron Utilis Merrill, 76, charter member and past president of the Buena Ventura Chapter, Sons of the Utah Pioneers, Layton, Utah, died Dec. 8, 1971 in an Ogden hospital of natural causes.

Mr. Merrill was a graduate of Brigham Young College, Logan, the American Institute of Banking and was former assistant cashier, Preston, Idaho State Bank and an employee of the Ogden State Bank. He was book-keeper and accountant of the Layton Sugar Company. He served also as chief field supervisor of the Railroad Retirement Board.

He was a charter member and of-ficer of the Lions Club of Provo.

In church activities Mr. Merrill was a high priest in The Church of Jesus Christ of Latter-day Saints and served four years on a proselyting mission in South Africa. He was ac-tive also in various priesthood quorum officers and positions.

Aaron Utilis Merrill was born July 15, 1895 in Richmond, Cache County, Utah to Hyrum Willard and Bessie Cluff Merrill. He married Gretta Rallisson, July 29, 1925 in the Logan LDS Temple. He lived in a number of Mountain West and Pa-cific Coast cities—San Francisco, Los Angeles, Denver, Ogden, Provo, Pres-ton, Ida. and Layton.

Mr. Merrill is survived by his widow, son Aaron Keith, Layton; five grandchildren and brothers, Forster C., Burbank, Calif.; Glacus G., Logan. The funeral service was held Dec. 11 in the Layton Fourth Ward LDS Chapel. Burial was in the Richmond City Cemetery.

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Mortuaries

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Francis L. Walters

Francis L. Walters, 64, Kaysville, Utah, member of the Buena Ven-tura Chapter, Sons of the Utah Pioneers, died Jan. 2, following an extended illness.

He had been a teacher at the Utah Technical College in Salt Lake City. He had taught at the Branch Agri-cultural College in Cedar City from 1939 to 1941, and had been a flight instructor in the flight training pro-gram at the college during world war II.

He was a graduate of Utah State University and Ricks College at Rex-burg, Ida.

He was an active member of the Kaysville Fifth LDS Ward and was a high priest. He was a former mem-ber of Lions International.

Surviving are his widow of Kays-ville, four sons, Jack LeRoy Walters, Richfield, Utah; Frank Walters and Kim Walters, both of Kaysville; Jerry El Walters, Morton, Ill., nine grandchildren.

Mr. Walters was born Dec. 9, 1907, in Sugar City, Ida., a son of Frank and Jennie Knapp Walters.

He was married to Mary Eliason on Sept. 27, 1933, in the Salt Lake Temple.

Funeral services were held Wednesday at 2 p.m., in the Kays-ville Fifth Ward LDS Chapel.

Burial in the Kaysville Layton Memorial Park.

Joseph A. Kingdon

Joseph A. Kingdon, 89, prominent West Side, Salt Lake City, SUP mem-ber, died Jan. 8, 1972 in a Salt Lake City nursing home.

He was owner and operator of Kingdon Sheet Metal Co. for 55 years. In church service he was a former LDS missionary to Holland and a high priest in the Cannon Ward.

Mr. Kingdon was born June 11, 1882 in Salt Lake City to John and Jennette Hunter Kingdon. He mar-ried Clarice Saville June 1, 1910 in the the Salt Lake Temple. He died April 15, 1962.

Survivors: son, daughters, Joseph Paul, Mrs. Helmer (Ruth) Jantzsch, Mrs. Lee (Marion) Qualls, Mrs. Wil-bur (Clarice) North, all of Salt Lake City; 20 grandchildren; 37 great grandchildren, two great-great-grand-children.

Funeral services for Mr. Kingdon were held Jan. 11 in the Cannon Ward Chapel and burial was in the Salt Lake City Cemetery.

Dedication Of The 'Mormon Battalion Cabin'

Sierra Chapter Replaces Structure At Gold Discovery Site

By Col. Marvin E. Smith

Honoring Sierra Chapter's successful completion of the Cabin Restoration project at Coloma, Calif., National President Verl G. Dixon and Battalion Commander Fred M. Reese led a delegation to the gold discovery site on Jan. 22 and 23. Ben F. Lofgren, chapter leader, conducted dedicatory services before hundreds of visitors near Sutter's Mill.

Following talks by the leaders from Utah, Norma B. Ricketts gave a brief review of the history which caused the cabin to be built by six members of the Mormon Battalion soon after Christmas 1847. It was in this cabin that tests were made to verify that the gold flakes found on the mill race were for real.

The dedicatory prayer was pronounced by Austin G. Hunt, chapter vice-president and foreman of the reconstruction. Pres. Lofgren presented the deed to the "Mormon Cabin" to Honorable Eugene Chappie, California Assemblyman who represented William Penn Mott, Calif. Department of Parks and Recreation.

Grant Ursenbach, Fair Oaks, was project chairman. Other officers and directors of the Sierra Chapter SUP include Elwin Theobald, Jay Thurman, Walter Holbrook, Mance



"Mormon Cabin" replica near Sutter's Mill, Coloma, Calif. which was reconstructed by the Sierra Chapter of the SUP, dedicated and presented to the California Recreation Jan. 23, 1972. Ben E. Lofgren is chapter president and Grant Ursenbach project chairman.

Vaught, Allan Wooley, Duane B. Ford and Del Price.

Another Project

Already this northern California group is looking at Pleasant Valley as their next project. It is a beautiful

peaceful area where the Mormon Battalion gathered and organized for the return trek to the Salt Lake Basin.

Saturday evening the five Utah delegates were guests at the Sierra Chapter dinner meeting where about fifty were in attendance. Pres. Dixon and Col. Reese were asked to speak. The other Battalion representatives were: Folkman D. Brown, director of Mormon Relationships, Boy Scouts of America; Elmer B. Jones, adjutant, and Marvin E. Smith. It was great to see many former friends again like Patriarch I. Homer Smith and wife, Maurine Smart, DUP leader, Clain Smith who is investigating the possible involvement of three stakes in a July 24 celebration, and Dr. and Mrs. Evan Perkins.

Great Hospitality

California hospitality is great. Our appreciation to Mr. and Mrs. Mance Vaught of Placerville, and Mr. and Mrs. Jay Thurman of Fair Oaks for billeting the "troops."

Sunday we attended the Fair Oaks Stake conference and heard Pres. N. Eldon Tanner speak. Stake President Harvey Greer recently acquired their new Stake Center which was built by Aerojet Corp. on 45 acres.

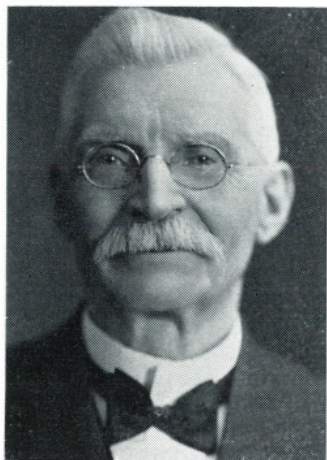


View of the interior of the Mormon Cabin showing the firebox filled with sand. Assorted cooking utensils such as were used in the original cabin are displayed.



National SUP president Verl G. Dixon gives address near Mormon Cabin at Coloma, Calif. prior to its dedication and presentation to California Parks Department.

—Marvin E. Smith photo



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History Of Mormon Workers Cabin; Breakfast Dispute Sparked Project

Eight workers, six Mormons and two others, who worked at Sutter's Millsite, first lived in one side of a double log cabin with the Peter Wimmer family living in the other side.

A disputation developed between the Mormon workers and Mrs. Wimmer, who did the cooking. They thought she served the best portions of food to her family and leftover to the workers. The situation was further aggravated when she called the men in for breakfast on Christmas morning.

They were washing their hands and did not respond until the second call, which angered the cook who told them she was not going to cook for them anymore. The Mormons thereupon obtained permission to build their own cabin and do their own cooking. The new cabin was completed and the men moved into it Sunday, Jan. 23, 1848.

Early in California history, the exact date of the discovery of gold was not recorded. When Builder James Marshall saw the gold flakes shining in the water, he called for a tin plate. Later J. Brown, one of the Mormon workers, took some flakes of gold to the new cabin, placed them on the point of a shovel blade and buried the blade in hot manzanita coals, only

to find heat had no effect on the metal.

Azariah Smith tells in his diary of living in the new cabin and of taking a \$5 gold piece (part of his soldier's pay) and comparing it to the Marshall find. Thus, these events establish the cabin's role in setting the date of the gold discovery along about or on January 23.

Sierra Chapter Workers Who Restored Cabin

The original workers' cabin at Coloma was destroyed many years ago. The replica which was dedicated on January 23 at James Marshall Gold Discovery State Park was furnished by the El Dorado District, U.S. National Park Service.

This cabin was restored during 1971 by the Sierra Chapter, Sons of Utah Pioneers. Officers of the chapter are:

Ben E. Lofgren, president; Austin G. Hunt, vice-president; Elwin Theobald, second vice-president; Jay Thurman, secretary-treasurer and the following directors: Walter Holbrook, Mance Vaught, Allan Wooley, Duance B. Ford, Grant Ursenbach and Del Price.



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Col. and Mrs. Fred M. Reese invite Utah Governor and Mrs. Calvin L. Rampton to join in the 125th Anniversary Celebration of the arrival on the Pacific Coast of the Mormon Battalion after its historic 2000-mile infantry march.

Mormon Battalion On The March

Anniversary-Reunion Dinner Gay Affair; VIP's Of Church And State Participate

By Col. Marvin E. Smith

The 125th anniversary gathering and reunion of the Mormon Battalion held Jan. 12 was a gala success despite the heavy snows that fell that day. The affair was given prominence and prestige by the participation of a number of VIP's of church and state.

Speakers included Governor Calvin L. Rampton, Elder Mark E. Petersen and President Kate B. Carter of the DUP. Emcee was Col. Reese. Other guests at the head table included: Verl G. Dixon, national president SUP and wife; Mr. and Mrs. Folkman D. Brown, director of Mormon Relationships BSA; Mr. and Mrs. Ed. Fraughton, sculptor of the MB Monument in San Diego; Mr. and Mrs. Melvin T. Smith, state historian; Chaplain and Mrs. Virgil H. Peterson; Mr. and Mrs. Elmer B. Jones, battalion adjutant; Mrs. Mark E. Petersen who gave some piano selections; and Col. and Mrs. F. M. Reese.

Other appreciated program numbers included vocal solos by William and Iris Hurd, Tremonton; group singing directed by Mary Goodman and accompanied by Mrs. Elmer Thomas. Executive Officer Wendell D. Leavitt conducted the flag ceremony and pledge of allegiance. Under the direction of Vaughn Wimmer an enjoyable dinner was served by Distinctive Catering.

Table decorations of blazing kerosene lamps and other period items were under the direction of Elsie Rasmussen and Elva Reese.

* * *

Elder Petersen told of the construction of a Visitor's Center near the MB Monument in San Diego. Two cannon, rifles and other artifacts of the 2000 mile trek will be on display at the new Center, he reported. President Carter related some interesting stories of the early veterans. Gov. Rampton stated: "We in state government want to be involved in the Battalion just as much as you want us to be involved."

Down Memory Lane In SUP History

TIME: July 1947; PLACE: Mt. Pisgah; EVENT: Centennial Trekkers with three women, 123 men and two boys, also a large crowd listening to the history of Mt. Pisgah Cemetery at the monument which honors the Mormon Pioneers who died on the plains.

The music was provided by Dorothy Kimball Keddington, soprano, and the speaker was Harold H. Jenson who said he hoped some day the 2,000-mile trek of the Mormon Battalion, which joined up at Pisgah, would be reenacted by the Sons of the Utah Pioneers.

This dream may come true this year. Col. Fred M. Reese, the Mormon Battalion commander, is working on the idea of promoting this repeat exodus with 500 Boy Scouts and Explorers from the YMMIA. —H.H.J.

Historic tours to different sections of the MB Trail are being developed with local organizations in the areas of Omaha, Santa Fe, Tucson, and California for the spring and summer months.

* * *

In Memoriam: Since our last publication we have been saddened by the passing of two fine friends and loyal servants: T. Mack Woolley, and Aaron U. Merrill.

* * *

Our appreciation goes to Mance H. Vaught, Placerville, for his careful work in compiling a fifteen page report of the return trip of the battalion for the San Francisco office of the National Recreation Department. This part of the Trail Study was missing from the original survey. He gives credit to Norma Ricketts for typing it up. Incidentally, Ben E. Lofgren also paid tribute to Norma for her service in gathering historical data on the Mormon Cabin.

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The Pioneer

Published Bi-Monthly at
Salt Lake City, Utah

by
National Society of Sons of
Utah Pioneers

2998 Connor Street
Salt Lake City, Utah 84109
Phone 484-1462

Subscription Rates \$2.50 Per
Year

50 Cents Per Copy

Entered as Second Class Mail
at Salt Lake City, Utah

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Our Readers Write

Charles Redd's Contribution To History

Dr. David E. Miller, professor of history at the University of Utah, has set the record straight on a much-disputed fact of western history with an informative and interesting "Letter To The Editor" in the *Deseret News* (Jan. 20). He comments on a previous letter by George Neavoll which pointed out that the grave designated as that of John Day was not actually that of the noted frontiersman. Dr. Miller noted that Mr. Neavoll failed to designate the proper location of the grave.

At the time of his death, wrote Dr. Miller, John Day was a member of Donald McKenzie's fur brigade which wintered (1819-20) on what is now known as Little Lost River, some 20 miles north of the present Howe, Idaho. Sometime during that time John Day died and was buried.

Trappers of that day named the stream and its channel "Day's River" or "Day's Defile." The exact location of the grave has never been determined. However, William Kittson, who was also a member of McKenzie's 1819-20 party, returned to the site in 1825 as part of Peter Skene Ogden's first Snake Country Expedition. (Ogden visited the site again in 1827.)

From the Kittson and Ogden Journals it is obvious that the McKenzie Camp was located in the vicinity of the present Badger Creek, a tributary of the Little Lost River. The exact location of that camp has never been determined. But it did not require the opening of the mis-marked grave on Birch Creek to prove that the grave did not contain the remains of John Day, who died and was buried on the other side of the Lemhi Range, wrote Dr. Miller.

Charles Redd, rancher, industrialist and philanthropist, believes the study of history holds forth rare and special benefits for young people. Mr. Redd believes it \$500,000 worth, which is the sum the Utah civic leader has donated to Brigham Young University to further the study of Western history by establishing a chair of Western history at the big Church institution.

"The western pioneer has much to teach us, what with his insistence on individual freedom of action, his spirit of adventure and his willingness to accept all challenges as they came along," said Mr. Redd in explaining the reason for his generous gift. "The lesson of the pioneers to the youth of today is to show how acceptance of these challenges with their attendant risks, strengthens character and contributes to individual growth. Only through acceptance of great challenges and the struggle with adversity is the soul of man enlarged and extended."

Charles Redd knows about the Mormon pioneers. His father, Lemuel H. Redd, was among the pioneers sent forth in the 1870s to settle what is now San Juan County. Their crossing of the Colorado River at Hole-In-The-Rock is one of the most amazing accomplishments in all American history. L. H. Redd, despite the rough, hard country, became the largest western ranch operator in the state. His son Charles carried on the enterprize with equal vigor and skill.

It is certain and for sure that all Sons of the Utah Pioneers are most grateful to Charles Redd for what he has done for the perpetuation of Mormon pioneer ideals and traditions. He has done on a major scale what we as individual members and chapters are trying to do with our limited funds and abilities. Mr. Redd said "the pioneers have much to teach us;" and so does he!

—Charles Calfield



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New State Park Will Get Pioneer Cabin Of Joseph F. Smith's Mother

The historic pioneer cabin home of Pres. Joseph F. Smith's mother will be one of the cynosures in the proposed Pioneer Trail State Park if plans now being consummated between Planners Incorporated, the Utah State Parks, and the Smith Family and advisors anent the old landmark structure. The Hyrum Jensen Family has had the cabin on display for many years on their Highland Drive & 27th South properties. The Smiths have been advisors and consultants regarding preservation and display of the cabin.

The Hyrum Jensen Family has preserved the structure as a place of state and church interest and the story of the cabin and Pres. Joseph F. Smith's mother, has been given high place in Mormon literature. Many thousands of students of church history have visited the site over the years. Willard R. Smith, spokesman for the Smith Family, said he was pleased that the "old cabin" will now be given more prominent display.

Amazing Story

The story of the Smith cabin is one of superb pioneer sacrifice, and devotion, as culled from the writings of Harold H. Jensen, SUP historian

and his wife Martha Smith Jensen, granddaughter of Mary Fielding Smith.

"In speaking of this and my father, Pres. Joseph F. Smith," writes Mrs. Jensen, "he would always have tears in his eyes whenever he visited the old cabin, as he thought about his mother's hard work and selfless sacrifice in building the little house. Although we helped dry the adobes in the sun, which her brother, Uncle Joseph Fielding molded, and my older brother John, who later became patriarch to the Church and Aunt Martha, our sister, did much hard work, Mother Mary Fielding Smith was the designer and builder. She did a man's work and never complained. While she needed every cent she could get for the building of the house, she paid her tithing first and always.

Story Of Courage

"Mother Fielding was a woman of indomitable courage. She never asked help of anyone. She only lived a short time after making her new home livable. But in the preciousness of memory are recorded events which prompted us all to christen the home a monument to courage."



Mrs. Melbina Jensen Sheets, daughter of Hyrum Jensen, has told Historian Jensen, how her mother's father, Jens Hansen, bought the property from the Smiths along about 1863. Later Hyrum Jensen bought the Hansen farm and the Granite Stake Primary Association dedicated a bronze plaque and erected a canopy over the house to protect and preserve it as a sacred memory to a great woman and her splendid family. He recalled that it took courage to build this house, the same courage this amazing pioneer woman displayed in getting her family across the plains by ox team.

(It is recalled also that Hyrum Smith's first wife had died and so Mary Fielding reared her family also. The story is told that Mary asked the widow of the Prophet Joseph to join her on the trip out west, but she replied: "You can take it; I can't. I will stay behind.")

A Spring Nearby

Mrs. Sheets once disclosed that the cabin property was bought while Pres. Smith was on a mission and later sold, both transactions without his knowledge.

Another story tells about how the sister, Martha, would run and hide in the attic whenever it was reported that Indians were in the vicinity, as they were much of the time in those days . . . The boys of the family herded cows and helped their mother and sister to raise vegetables . . . It is said they prayed over every row . . . Mother Smith's garden was outstanding for its neatness and productivity . . . Mrs. Sheets has written in her family history that her mother's father's family lived in the historic cabin and that her mother was born there.

The Utah State Historical Society has charge concerning the history of the cabin and the Utah State Parks the moving of the cabin to the Pioneer Village Complex to be enshrined as a monument to pioneer women's courage.



Historic pioneer house built by Mary Fielding Smith which will be moved from its original site on the Hyrum Jensen estate to the new This Is The Place Pioneer Memorial Village. The cottage is now 135 years old.

The Tragedy Of Winter Quarters **Mormon Camp Served It's Purpose**



—Courtesy Church Information Service

Start Of The Exodus Westward From Winter Quarters

By Les Goates
Church Information Service

The Camp of Israel, a band of exiled Mormons fleeing to the Great Basin of the Rocky Mountains from their homes in Nauvoo, arrived on the banks of the Missouri River on June 14, 1846—too late for Brigham Young, their leader, to send any more than a small and especially-equipped company westward across the plains.

Accordingly, Pres. Young sent word to Bishop George Miller, captain of one of his trail-blazing companies not to attempt the journey to the Rockies that season, an order which countermanded a previous directive to push on to Fort Laramie. Brigham proposed that an encampment be made on Grand Island where there was feed for the stock and where communications could be maintained with the main body of the Saints.

It was expedient too, that a suitable camp be located wherein the exiles on the Missouri could be gathered. After some study the idea of locating on Grand Island was abandoned. In several other places along the river were found rich patches of wild pea vines, enough to feed the stock all winter.

About 10 miles north of the colony's first ferry was a "high plateau overlooking the Missouri," and this was the site selected as a temporary abode for the harassed travelers. It was given the very practical name "Winter Quarters," now Florence, Nebraska, some six miles above the present city of Omaha.

A City Arises

With the site of the "Winter Quarters" decided, intense activity ensued among the companies for places in what was to be a temporary headquarters for the Church as well as its winter quarters. As the companies moved into their designated places, labor forces were organized, much as they had been in the previously-abandoned Mormon communities. Companies were divided and sub-divided and soon another "miracle city" was laid off with streets and by-ways designated in orderly pattern, inclosed by a stockade as a protection against the thieving Omahas and the maurading Sioux.

A council house, also used as a school and a water gristmill were constructed. Houses built mostly of logs covered with willows, prairie sod or clapboard soon filled the assigned plots. In some cases open cuts were

made into the hillside, and inclosed with willows or sod to form a fairly-comfortable dwelling, called a "dug-out." By Jan. 6 there were more than 700 of these crude adobes in use and by spring there were more than 1,000.

While the little impromptu city was being built others of the organized work force were plowing the land and sowing the seed for next year's crops. Others were herding the large bands of cattle and gathering the pea vines and the tall grass for the expected hard winter.

In a letter to Elders Orson Hyde, Parley P. Pratt and John Taylor, dater Jan. 6, 1847, Pres. Young said: "Our great city sprang up in a night, as it were, like Jonah's gourd. It is divided into 22 wards over which 22 bishops with their counselors preside. No one suffers for want of food or raiment, unless it is through his own fault, that is, in not letting his wants be known or being too lazy to work. But the fact of so many houses being built in so short a time is proof of the general industry of the people, which will bear comparison with the history of all nations of the earth and in all the periods of time." (Com-

(see WINTER QUARTERS,
next page)

Winter Quarters—Historic Mormon Settlement of Hardship and Tragedy

(continued from preceding page)
prehensive History of the Church,
B. H. Roberts, Vol. 3, p 14.0)

Col. Kane's Report

Col. Thomas L. Kane, whom the Saints first met at Cold Springs and who proved a true and trusted friend to the Mormons throughout all their difficulties, wrote of life on the banks of the Missouri, saying:

"From the first formation of the camp, the inhabitants were constantly and laboriously employed. Many were highly-skilled mechanics and upon their arrival seemed to need no more than a day of rest to utilize their skills at the forge, the loom or the turning lath. A characteristic of these Mormons, too, is their kindness to their cattle, oxen and horses upon which they are so dependent in their travels. (Kane "The Mormons," p. 100)

In the midst of these industrial activities there were frequent annoyances occasioned by the thieving Indians—the Omahas, the Iowas and the Sioux. Not satisfied with their depredations against the Mormons, they were constantly raiding each other.

Indians west of the settlement gave the Saints the most trouble, stealing their stock and provisions. They were bitter because the settlers, as they thought, were cutting down their timber and using up their grass. Pres. Young tried to pacify the Redmen, telling them these conditions were temporary, that his people had been driven out of their homes and wanted nothing more than a place to rest and muster their forces before moving on. Some of the settlers, weary and frightened with Indian troubles, moved to the Iowa side of the river and established the town of Kanesville, named in honor of Col. Kane.

An Indian Massacre

Early in December, Big Head, second chief of the Omahas, his family and a few friends were camped near

Winter Quarters when they were attacked while asleep and 73 of their number slain.

Most of the Omaha warriors were off on a hunting expedition "but those who were killed or left here," said Pres. Young, "have lived mostly on our cattle, either by gift or theft."

The tragedy of Winter Quarters however, was not in its physical hardships nor its Indian troubles. The great tragedy of Winter Quarters was a plague which, said Col. Kane in his lecture, "The Mormons," took more than 600 lives. In the West Camp as early as July 31, he reported, 37 percent of the members were down with the fever, a sort of "scorbutic" disease frequently fatal, and which the Saints called "black canker."

Cause of the sickness, the settlers believed, was the "Missouri Bottom," punned "the misery bottom," because of what the sluggish stream, its swamps, fed by slimy impure creeks and stagnant pools, full of mosquitoes and germs, had done to them. In some companies the black plague prevailed to such an extent that only the few who were in superior physical condition escaped it. The digging of graves "got behind hand," wrote Col. Kane and "burials were slow and you might see women sitting in open tents shooing flies off their dead children, sometimes after decomposition had set in."

Mercifully, the coming of the cold weather curbed the epidemic or froze it out entirely and the serious business of preparing for the march into the wilderness had to be resumed.

Memorial Revelation

It was then that Brigham Young, at Winter Quarters on Jan. 14, 1847, announced "The Word And Will Of The Lord Regarding The Camp Of Israel." This is the only formal and written revelation Pres. Young ever issued. Briefly, it directed that the exodus of the Saints proceed and gave directions regarding its organization and its operation.



Winter Quarters Marker
... honors Mormon Battalion

Winter Quarters had served its purpose and on May 24, 1848 more than a dozen wagons rolled out of Winter Quarters to start the grand exodus. Within a few days the city up on the plateau loomed desolate, empty and forsaken except for Indians prowling through the empty houses to eat the potatoes sprouting in the cellars.

Elder Smith on June 29 wrote: "This date marks the close of our temporary abode at Winter Quarters and the start of the great exodus westward. Our little city is a perfect desolation for a place so thickly populated just a few days ago. The place is a ruin. Flies, fleas, mosquitoes, bugs, mice and other vermin abound in the ruins."

The "Frontier Guardian" described the departure: "Slowly and majestically these amazing exiles moved away, displaying a column of upward of 300 wagons, cattle, sheep, hogs, horses, mules, chickens, geese, goats, etc.—besides lots of women and children. In the wagon train was the Yankee with his machinery, the Southerner with his black attendants, the Englishman with his mechanical tools—the farmer, the merchant, the teacher, the dentist and the doctor—almost everything needed to start a new settlement in a new country."

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SUP AWARD-WINNING STORY 1971-72**What's A Fellow To Do? Life Of Thomas Lambert One Of Service**

*By Thomas A. Lambert
East Mill Creek Chapter*

My father, Thomas G. Lambert has recorded a very unusual history of his Great Grandfather which makes a person wonder which way to turn or what to do! John Lupton, a man beloved and respected by all his acquaintances fell in love with a beautiful young girl who was his cousin. The laws of England, at that time prohibited marrying of second cousins. They however applied for permission to marry but in vain, the law forbid such a union.

After considerable discussion and meditation, they agreed between themselves, John Lupton and Elizabeth Lambert to disregard the law and live together as man and wife.

They pledged their love vowing that he loved her and she loved him and that they would be faithful one to the other throughout life.

Because of this they were considered as out-laws and were not counted or considered as Christians and were denied the privilege of attending church.

Even then they were cut off from the church which they loved dearly and were treated as sinners, they lived a very happy life together and were blessed with nine lovely children. Four boys and five girls. Shortly after the last girl was born, John the father died.

This death was a great loss to Elizabeth and left her with nine children the oldest being only 16 and she pleaded with the Church to assist her with the funeral. The Church's stand was that inasmuch as he did not make restitution prior to his death he was considered unworthy to be carried through the gate way of the churchyard as a Christian, but they did permit him to be lifted over the wall.

Does Penance

Being a widow and wanting her children to grow up in the church she tried to be reinstated in the church and after some waiting period the church agreed that if she would suffer penance which consisted of walking to church every sabbath with a white sheet around her and stand in the aisle during the service for a full year her request would be considered.

She fulfilled this penance assignment faithfully for one year and the church recorded her and the nine children Christians and members of the church but refused to acknowledge the father and insisted that the children take the mother's maiden name which was Lambert. What's a fellow to do, go by Lambert or Lupton?

One of the nine children was named Charles (Lambert) who had a son and he named him Charles Lambert who was my great grandfather. He made a name for himself despite the above mix up.

Charles was born August 30, 1816 in Kirk Deighton, England, the second of four boys. His father was a joiner and builder and did a good business. He owned considerable property including a farm which kept the boys busy.

Church Of England

Charles was religiously inclined although his parents made no pretensions but were named among the members of the Church of England.

He left the farm to stay with his mother's uncle so that he could go to school at Wetherby, but when he was eleven years of age his Uncle George died, and that ended his schooling. Before his twelfth birthday he was an apprentice to his father's brother, Thomas Lambert who was in the business of stone cutting and building.

He stayed there about eighteen months when his aunt died so he went to Leeds to learn the Quarry Stone business. At the age of sixteen he was told that he had learned all he could there and had become very proficient.



Thomas A. Lambert

He went home for a short time but hearing of some buildings being erected in Harrogate he went there and did very fine, supporting himself but his main objective was self improvement. He helped build a Catholic Church, a Gentleman's Mansion and was blessed to work along the side of the best workman who promised to teach him all they could and he stated that he would never forget their kindness to him. He was one of six who started the great Ribble Rail Road Bridge, in Preston.

Methodist Teacher

While in Preston he attended night school and was one of the first teetotalers in Preston and was asked to be a teacher in the Methodist Sunday School and was secretary of the Mason Lodge.

His next move was to Warrington to work on the Quay Bridges. His formen Harry Giles considered him one of the best in England. Many workmen were discharged but he continued until the job was completed. He then went to Mr. Giles and told him that he wanted to learn all he could and would pay him so much a week for instructions. His boss promised to help him but refused to take any pay.

He worked on many fine jobs and was told that his work was the best. He became managing foreman at Grimestone Park.

At this time he was being persecuted for his religious views because he questioned the beliefs of the many sects and creeds because they did not comply with scripture as he understood it. He fasted and prayed and even went as far as to agree once

see PRIZE STORY next page

Prize Story: Life Of Thomas Lambert Proves Adventure in Faith And Works

continued from preceding page

with a friend that they would baptize each other. While fasting and praying and with such a strong desire to know what to do, he was impressed to go East and it was so real that he explained, "I will, Lord." When he told his mother, she cried and felt bad but he left anyway and the first day he walked 25 miles.

The next day he arrived in Grinsborough where a new Church was being built. They wanted him to stay and work on this church but during the course of the evening he was impressed to continue to Seaford where he found they were starting a new hall for Squire Peacock at North Rosby. They agreed to furnish him the necessary tools if he would work there. He was soon in charge. While working there he received a letter from William Watson, a stonecutter and carver who had worked with him stating that the Lord had again restored the gospel and that he had been baptized.

A Sharp Rebuff

"I was so thrilled and full of joy that I wrote immediately to know where to find someone who had been so blessed. In a few weeks I was informed that a branch had been organized at South Lincolnshire, about 40 miles away. I arrived there on a Saturday, Market Day, and I asked people on the street if they



NAUVOO 1846
... temple on the hill

could lead me to or tell me where I could find the people called Latter-day Saints and I was told that if I belonged to that group they wouldn't even talk to me."

Needless to say Charles Lambert joined the Church and just worked long enough to obtain money for passage to the United States.

After arriving in Nauvoo he was asked to assist in building the Nauvoo Temple and even though he had many temptations and problems he voluntarily pledged himself to continue the work until the temple was completed.

His experience as stone cutter, builder and craftsman in England certainly prepared him for the job he pledged himself to in building the Nauvoo Temple.

His name is praised as a great man of faith in the book, "Temples Of The Most High," and tells of how he talked with and rebuked Satan.

'Do-Gooders' Do Little Good For the Indians

BOISE, Ida.—"White people finally are beginning to feel guilty over their treatment of the Indians and are sending out "do-gooders" to try and square away the situation which is a gesture the Indians resent," reported an Indian student researcher here at Boise State College in a recent study. "The biggest racial problem in the United States," concluded the researcher, "in a course entitled "The Literature of the Western American Indian," is not that of the blacks, the Chicanos or the Indians. It is that of the whites."

Instructor of the class Dr. James Maquire, in commenting on the study said: "Indian is simply a name given to the first real Americans who really are not Indians at all. Our studies confirm that strong prejudices exist against the so-called American Indian. The main problem, as our Indian student researcher has said, is the "do-gooder."

"The do-gooder goes in to help the Indians with their problems but too often is not sufficiently trained to recognize and understand what they are. So he goes about his good intentions in the wrong way. He is impelled principally by a feeling of guilt about the treatment given the first American Indians. The do-gooder does not know how to protest or draw attention to the plight of the Indian and in that weakness he is in no way unique."

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George B. Everton
... wins genealogical award

Everton Given History Honor

The Brigham Young University Society For Local History and Genealogy selected George B. Everton, Sr., former SUP president and presently a member of the National Board, to receive the Archibald F. Bennett Award for 1972. This was the third annual presentation of this award which is given for significant contribution to the field of genealogy. The award was presented at BYU devotional exercises Feb. 8.

This recognition is part of the BYU Genealogy Week observance each year. Some features of the event include table displays, film strips, charts, lectures and other instructional promotions. Mr. Everton delivered an address at the devotional.

Mr. Everton is an internationally-known genealogist and one of the foremost leaders in this work in the LDS Church. From his printing establishment in Logan, are sent out numerous books, pamphlets and manuals on genealogy work each year. He is also a popular lecturer on historical and genealogical topics throughout the Mountain West.

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Mormon Battalion Hoisted Banner Of U.S.A. Over What Is Now Arizona

(From Magazine Arizona Municipalities)

Many historic events in which the Stars and Stripes, representing the power and authority of the United States, played a leading and important part, took place, scores of years ago, in what is now the State of Arizona.

As far as history records, the first United States flag to wave over the area that now comprises Arizona, then a part of the Republic of Mexico, was carried at the head of the cavarly columns of Gen. Stephen W. Kearney, as they hurried westward along the Gila to aid in the capture of California during the progress of the Mexican War. These troops forded the Colorado River, near the mouth of the Gila, on Nov. 25, 1846.

The flag of the nation floated again over this then barren and forbidding wilderness when, in the latter part of that same year, the Mormon Battalion, under the leadership of Lt.-Col. Philip St. George Cooke, marched across what is now southern Arizona, also on the way to help acquire for the United States government, the rich and fertile Mexican province of Alta, California.

Lesson Of The March

The march of the Mormon Battalion to California through an enemy country, although no battles were fought on the way, was of much interest and importance, inasmuch as it was the first overland expedition to the western country to be accompanied by a wagon-train, indicating that it was entirely feasible to bread a road for overland travel across the deserts and mountains of the southwest.

The battalion passed through the old Pueblo of Tucson on Dec. 16, 1846, and made camp a short distance beyond the adobe walls of that ancient village. Although the "Cuartel" or military barracks had been vacated a short time before by the Mexican garrison, Col. Cooke apparently made no effort to raise the stars and stripes over the abandoned presidio. The command reached the Colorado River on January 9, 1847, and successfully forded that stream.

Although in none of the readily available publications which contain references to the historic march of

the Mormon Battalion, can be found any definite statement as to the action taken by Colonel Cooke, the commanding officer, in regard to the American flag when he entered the walled village of Tucson, the following statement was made many years ago by Philemon C. Merrill, a soldier in the battalion and later a leader of the Mormon Church:

Old Glory Waves

"We marched into Tucson from the south and made an examination of the fort, which was occupied by only old men and a few women. On the southeast bastile was a cannon, and the soldiers asked permission to raise the flag over it to show that we had been there. The commander granted the request and detailed Christopher Layton of Company "C" to tie a flag to a tent pole and hoist it. Of course, we cheered as Old Glory floated out over the Spanish fort.

"We were respectful to the women and destroyed nothing. We found a store house in the center of the fort containing wheat and we weighed out enough for our needs and for animal food, leaving an order on the United States government for full weight.

"We passed through at the north and camped a few miles away, having taken our flag and tent pole with us.

"The next day we were overtaken by two Mexican soldiers who brought us the wheat order cancelled. Our peaceable passage through the fort had been a pleasant surprise to them."

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David Neff place adds charm to East Mill Creek



Old Samuel Neff home block west of EMC Chapel



Seymour B. Neff mansion situated in Oakwood Park



Col. Oscar Gray home was built by John Neff III

East Mill Creek History

From Log Cabins To Mansions—A Community of Charm

By Joy F. Dunion and
F. Earl Walker

Driving through the lovely picturesque area of East Mill Creek, backed by mighty Mt. Olympus and watered by its crystal canyon stream, one is aware of large, impressive homes that seem to express similar permanence, rugged independence, practicality and beauty that are found in the people of this community.

It was founded in 1848 by the John Neff II family, who was soon followed by the Kellers, Gardners,

Russells, Stillmans, Seelys, Riders, Osguthorpes, Fishers, Capsons and other stalwart enterprising pioneers. These people were Pennsylvania-Dutch and their influence has shaped the culture and ideals of this community.

Even the first shelters were sturdy, well-built homes made of logs from the adjoining canyon or of adobe made from choice clay found nearby. Flowers were planted around these new homes and many varieties of trees for shade and beauty were cultivated.

Historic Tree

One of these trees, a locust, started from a seed, is still growing on the property of Dr. Stanley D. Neff, 2540 Evergreen Ave. It measures over thirteen feet in circumference at the trunk. Evergreen Avenue was so named because on it was found practically every variety of evergreen growing in the nearby mountains.

Daniel Russell is credited with planting the first fruit trees in the valley. The area had many orchards,

(see *EAST MILL CREEK*,
next page)

For Viet POW's

Pony Express Rides Again

A modern-day Pony Express rider picked up more than 400 letters in Salt Lake City on Jan. 16, asking Congress to give top priority to the release of American prisoners of war in Southeast Asia. Among those greeting the rider at This Is The Place Monument at the mouth of Emigration Canyon were Mayor Jake Garn and a number of families of U.S. soldiers being held captive in North and South Vietnam and Laos.

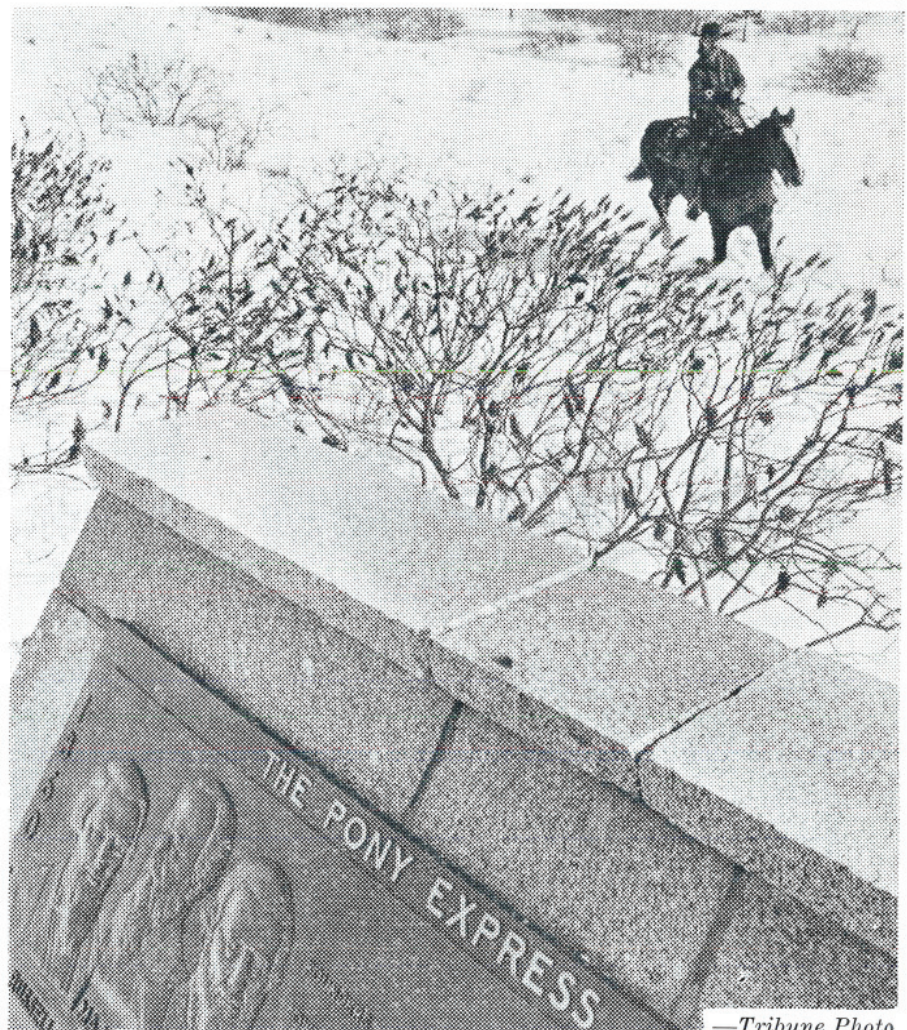
Jim Fulwiler of El Centro, Calif. picked up the mail, stopped briefly for photographers and continued his trek through Salt Lake City and thence to Spanish Fork where he stopped over for the night.

Joe McCain, spokesman for the ride, told the press that it is time for Americans to leave their TV sets and golf scores and do something to help their countrymen who have been abandoned in Southeast Asia. Mr. McCain of San Diego, said he has a brother who has been in a North Vietnamese prison camp since he was shot down from an American jet in October 1967.

Mr. McCain said the North Vietnam are holding many prisoners, including Americans in other countries where they have been sent. He reported there are at least 400 in South Vietnam and another 400 in Laos.

There are at least 14 families in Utah, said Mrs. M. W. Van Dyke, whose son was reported captured by North Vietnamese after he was shot down near Hanoi, who do not know if their father, brother or son is still alive. He said mail sometimes gets into North Vietnam but is usually returned months later.

Three hundred letters were collected from Bingham and Brighton high school students. Mayor Garn said his office has received upward of 100 letters, who inquired how to get them into the Express rider's sack. Mr. McCain said at the Salt Lake stop more than 60,000 had been collected thus far. In Casper, Wyo. 200 persons braved a minus-34-degree temperature to give the rider 7,500 pieces of mail.



—Tribune Photo

Jim Fulwiler, modern Pony Express rider, of El Centro, Calif. gallops past This Is The Place Monument, carrying hundreds of letters to Congress asking that it give top priority to the problem of U.S. prisoners of war in Southeast Asia.

East Mill Creek History-Part II

(continued from preceding page)

berry patches, vegetable gardens and vineyards. Dirt cellars were built where vegetables, eggs, butter, apples, pears, and berries were kept for winter.

Children had the job of gathering wild chokecherries, strawberries, and other wild fruits. Bees were raised for honey and became quite an industry. Meat was elk, deer, beef and pork. Often it was hung on the north side of the house where it would remain frozen all winter.

Everything possible for the survival of these industrious pioneers was made in the homes. Girls made clothing. Soap was made from fat scraps. Geese supplied the down for making feather beds and straw was used for padding under the rag rugs. White clay and water was used to make walls look clean and bright.

These early buildings have gone and in their places are beautiful homes where is felt the same feeling of industry, beauty, and independence of yesteryears.

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Historical Highlights

By Harold H. Jenson
SUP Historian

Congratulations to our good SUP associate Prof. Gustive O. Larson of Brigham Young University on the well-deserved recognition that has come to him from the Mormon History Association. Prof. Larson's new book "The Americanization of Utah For Statehood" has been chosen as



Hal Jenson

the "most significant contribution on Mormon history to appear in 1971."

The citation was made at a recent meeting of the association held at Santa Fe, N.M. The volume, with a vivid and well-documented narrative, was published by the Huntington Press, Los Angeles. Prof. Larson spent three years researching for the book in various state libraries, the Library of Congress, Huntington and Bancroft Libraries in California and at Yale and Princeton.

"We congratulate you on the publication of this excellent treatise which is an enduring contribution to the study of Mormon history," stated the selection committee.

★ ★ ★

A signal honor was awarded to Col. Marvin E. Smith of the SUP National Board when he received recently the annual Utah Rehabilitation Association prize at its annual award dinner held at the Fort Douglas Officers Club. It couldn't have happened to a more devoted or capable worker in this splendid cause. Marvin has been a state, regional and national rehabilitation specialist, particularly with the blind people, for many faithful and rewarding years.

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Lamar Gardner,

Member East Mill Creek SUP

This would seem to be "Awards Day" with this column: C. Lamont Felt, past president of the Salt Lake SUP Chapter presented this historian with a gold pin with a diamond set at an unannounced, impromptu presentation. Mr. Felt who delights to give away awards to persons who perform special services in their various fields of activity, explained this one saying: "This is a belated gesture of appreciation for services rendered as national president in 1945, during which the organization was having an ominous lull in membership and chapter activity which Harold with his vigorous enthusiasm and organizational skill, was able to correct."

★ ★ ★

The Jan. 5 joint gathering of the Salt Lake and Pioneer Chapters, both based in downtown Salt Lake City, was a most pleasing and rewarding affair. The program listed the new officers of the Pioneer Chapter as follows: Douglas A. Smith, president; Richard Moyle, president-elect; R. Rees Jensen, first

vice-president; Warren Davis, second vice-president; Richard Jackson, secretary and Edwin Sken, treasurer.

★ ★ ★

Dr. Melvin A. Cook, native of Bear Lake, was the speaker at the joint meeting of the two S.L.C. Chapters. He is a graduate of the University of Utah where he received his masters degree in 1934. He took out his doctorate in physical chemistry at Yale in 1934 and was professor of metallurgy at Utah for a number of years. Dr. Cook, also an active LDS Church worker in numerous positions, has been with the U.S. Institute of Metals and Explosives since 1951. Subject of Dr. Cook's address was "Creation and Eternalism."

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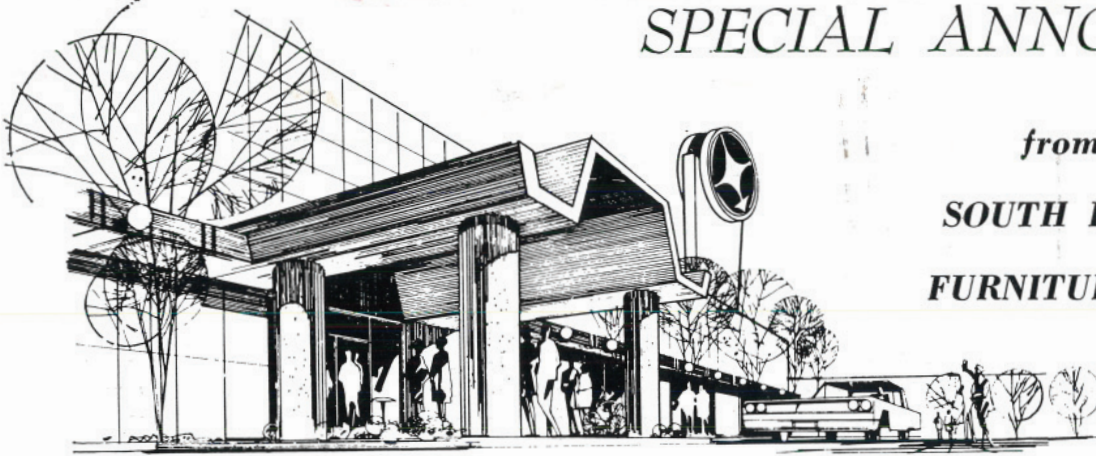
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